
CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

VOL. VIII.]

APRIL, 1815.

[NO. 4.

*To the Editors of the Connecticut Evangelical Magazine,
GENTLEMEN,*

HAVING seen a recent Address to the Public, entitled "A Solemn Review of the Custom of War," I inclose it for your perusal, with a request that it may be re-published in your Magazine.

AN OLD MAN.

We have perused "The Solemn Review," and are happy in being instrumental of its more extended circulation.

Eds.

A Solemn Review of the Custom of War ;

*Showing that War is the effect of Popular Delusion, and Proposing
a Remedy.*

SECTION I.

" Shall the sword devour forever ?"

WE regard with horror the custom of the ancient heathens in offering their children in sacrifice to idols. We are shocked with the customs of the Hindoos, in prostrating themselves before the car of an idol to be crushed to death ; in burning women alive on the funeral piles of their husbands ; in offering a monthly sacrifice, by casting living children into the Ganges to be drowned. We read with astonishment of the sacrifices made in the papal crusades, and in the Mahometan and Hindoo pilgrimages. We wonder at the blindness of Christian nations, who have esteemed it right and honorable to buy and sell Africans as property, and reduce them to bondage for life. But that which is fashionable and popular in any country is esteemed right and honorable, whatever may be its nature in the views of men better informed.

But while we look back with a mixture of wonder, indignation and pity, on many of the customs of former ages, are we careful to inquire, whether some customs which we deem honorable, are not the effect of popular delusion ? and whether they will not be so regarded by future generations ? Is it not a fact, that one of the most horrid customs of savage men, is now popular in every nation in Christendom ? What custom of the most barbarous nations is more repugnant to the

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feelings of piety, humanity and justice, than that of deciding controversies between nations by the edge of the sword, by powder and ball, or the point of the bayonet? What other savage custom has occasioned half the desolation and misery to the human race? And what but the grossest infatuation, could render such a custom popular among rational beings?

When we consider how great a part of mankind have perished by the hands of each other, and how large a portion of human calamity has resulted from war; it surely cannot appear indifferent, whether this custom is or is not the effect of delusion. Certainly there is no custom which deserves a more thorough examination, than that which has occasioned more slaughter and misery, than all the other abominable customs of the heathen world.

War has been so long fashionable among all nations, that its enormity is but little regarded; or when thought of at all, it is usually considered as an evil necessary and unavoidable. Perhaps it is really so in the present state of society, and the present views of mankind. But the question to be considered is this; cannot the state of society and the views of civilized men be so changed as to abolish a barbarous custom, and render wars unnecessary and avoidable?

If this question may be answered in the affirmative, then we may hope "the sword will not devour forever."

Some may be ready to exclaim, none but God can produce such an effect as the abolition of war; and we must wait for the millennial day. We admit that God only can produce the necessary change in the state of society, and the views of men; but God works by human agency and human means. God only could have overthrown the empire of Napoleon; but this he did by granting success to the efforts of the allied powers. He only could have produced such a change in the views of the British nation, as to abolish the slave trade; yet the event was brought about by a long course of persevering and honorable exertions of benevolent men.

When the thing was first proposed, it probably appeared to the majority of the people, as an unavailing and chimerical project. But God raised up powerful advocates, gave them the spirit of perseverance, and finally crowned their efforts with glorious success. Now, it is probable, thousands of people are wondering how such an abominable traffic ever had existence in a nation which had the least pretensions to Christianity or civilization. In a similar manner God can put an end to war, and fill the world with astonishment, that rational beings ever thought of such a mode of settling controversies.

As to waiting for the millennium to put an end to war, without any exertions on our own part; this is like the sinner's waiting God's time for conversion, while he pursues his course of vice and impiety. If ever there shall be a millennium in which the sword will cease to devour, it will probably be effected by the blessing of God on the benevolent exertions of enlightened men. Perhaps no one thing is now a greater obstacle in the way of the wished for state of the church, than the *spirit* and *custom* of war, which is maintained by Christians themselves. Is it not then time, that efforts should be made to en-

lighten the minds of Christians on a subject of such infinite importance to the happiness of the human race ?

It is not the present object to prove, that a nation may not defend their lives, their liberties and their property against an invading foe ; but to inquire whether it is not possible to effect such a change in the views of men, that there shall be no occasion for *defensive* war. That such a state of things is desirable, no enlightened Christian can deny. That it can be produced without expensive and persevering efforts is not imagined. But are not such efforts to exclude the miseries of war from the world, as laudable as those which have for their object the support of such a malignant and desolating custom ?

The whole amount of property in the United States is probably of far less value, than what has been expended and destroyed within two centuries by wars in Christendom. Suppose, then, that one fifth of this amount had been judiciously laid out by peace associations in the different states and nations, in cultivating the spirit and art of peace, and in exciting a just abhorrence of war ; would not the other four fifths have been in a great measure saved, besides many millions of lives, and an immense portion of misery ? Had the whole value of what has been expended in wars, been appropriated to the purpose of peace, how laudable would have been the appropriation, and how blessed the consequences !

SECTION II.

" Shall the sword devour forever ? "

That it is possible to produce such a state of society, as to exclude national wars, may appear probable from the following facts.

1. It is impossible for the rulers of any one nation to do much in carrying on a war with another, without the aid of subjects, or the common people.

2. A war between two nations is generally produced by the influence of a small number of ambitious and unprincipled individuals ; while the greater part of the nation has no hand in the business until war is proclaimed.

3. A vast majority of every civilized nation, have an aversion to war ; such an aversion that it requires much effort and management, to work up their passions so far, that they are willing personally to engage in such hazardous and bloody conflicts. The more any people are civilized and christianized, the greater is their aversion to war ; and the more powerful exertions are necessary to excite what is called the *war spirit*. Were it not for the influence of a few ambitious or revengeful men, an offensive war could not be undertaken with any prospect of success, except when the mass of the people are either uncivilized, or slaves. If then, as great exertions should be made to excite a just abhorrence of war, as have often been made to excite a war spirit, we may be very certain that rulers would find little encouragement to engage in any war, which is not strictly defensive. And as soon as offensive wars shall cease, defensive wars will of course be unknown.

4. It is an affront to common sense, to pretend that military officers and soldiers have no right to inquire whether a war be just or unjust; and that all they have to do is to obey the orders of government. Such a doctrine is fit to be taught only to slaves without souls. If a man is called to fight, he should be faithfully informed, and fully satisfied, that he is not to act the part of a murderer, that the blood of men may not be required at his hands. Every soldier ought to be impressed with the idea, that offensive war is murderous, and that no government on earth has any right to compel him to shed blood in a wanton and aggressive war. Yet in the present state of general delusion, the soldiers and most of the citizens are treated as having no more right to judge of the justice or injustice of a war, than the horses employed in military service. On one side a war is certainly unjust and murderous. Yet on both sides it is considered as the duty of soldiers to submit to the orders of government, and fight, whether it be murder, or not murder! With the same propriety it might be considered as the duty of a citizen, to obey an order of government for murdering an individual of his own nation.

5. National wars often originate from such petty offences, as would not justify the taking of a single life, and from false principles of honor, which every Christian should abhor. What can be more perfect delusion, than to suppose the *honor* of a nation requires a declaration of war, for such offences as would not justify one individual in taking the life of another? Or what can be more absurd than to suppose the honor of a nation requires going to war, while there is not even the prospect of advantage? Is such petulance, as would disgrace a common citizen, or such a revengeful spirit, as would disgrace a savage, becoming the dignity of a national government, or the ruler of a Christian people?

To sacrifice human beings to false notions of national honor, or to the ambition or avarice of rulers, is no better than to offer them to Moloch, or any other heathen deity. As soon as the eyes of people can be opened to see that war is the effect of delusion, it will then become as unpopular as any other heathenish mode of offering human sacrifices.

It is enough to fill the mind of any reflecting man with horror, to think of the millions of his fellow men who have been sacrificed to the ambition, the avarice, the petulance, or the profligacy of ungodly rulers. How shocking the thought, of armies meeting under the influence of enmity, artificially excited, to plunge their bayonets into the breasts of each other; and thus to offer human sacrifices by thousands, to some idolized phantom of ambitious or revengeful men! In every war that has taken place, the soldiers, on one side or the other, have been either the slaves or the dupes of deluded or unprincipled rulers. The soldiers on each side often meet without ever having experienced the least injury from each other; with no enmity but what has been artificially excited, and without having the least ground to be offended with each other, any more than they had in a time of perfect peace. Yet those who never had any provocation from one another, nor any hand in proclaiming the war, are by art inspired with enmity, and made to thirst for each other's blood, and to perish by each other's

hands. A more barbarous mode of offering human sacrifices was never practised by the most savage nations; nor one, it is believed, more abhorrent in the eyes of Heaven.

Public wars and private duels seem to be practised on similar principles. Gentlemen may fight and kill for petty offences; but if common people do the same, they are hanged as murderers. Gentlemen of the sword cannot wait the slow operation of law, for the redress of supposed wrongs, but must show themselves men of spirit, that is, ready to kill for an offensive word. What is deemed honorable virtue in them, is shameful vice in other people. That benevolent, forbearing spirit, which is the glory of good people, is thought beneath the dignity of a gentleman of honor. First to give a challenge, and thus notify a man of a wish to kill him, is supposed to exclude the sin of murder. So in regard to war makers, that magnanimity and forbearance, which would adorn the character of a private Christian, is despised by the ambitious ruler in relation to himself. And that petulance, rashness, and disregard to the lives of others, which would render a private citizen the object of just and general abhorrence, are regarded by many, as honorable traits in the character of one who is exalted to rule over men. If in the exercise of this haughty, unfeeling and vindictive temper he declares war, this declaration, he fancies, will secure him from the guilt of murder. Thus thousands after thousands are sacrificed on the altar of his ungodly ambition; and every means which ingenuity can invent, is employed to delude the unfortunate victims, and make them believe, that with such sacrifices God is well pleased.

There is, however, one circumstance usually attending public wars, which renders them more detestable than private duels. The duellist usually has the generosity to do his own fighting; but war makers usually have the meanness to avoid the dangers which they create, and to call on other people to fight their battles.

Duelling is indeed a horrible custom; but war is as much more horrible, as it is more desolating and ruinous. As to the principles on which war is practised, it has no advantage of duelling. It is in fact *national duelling*, attended generally with this dishonorable circumstance, that those who give and accept the challenge, call together a multitude of seconds, and then have not the magnanimity, first to risk their own lives, but they involve their seconds in a bloody contest, while they themselves stand remote from danger, as spectators, or at most as directors of the awful combat. Or perhaps more commonly, after issuing their bloody mandate, they indulge in pleasure, regardless of the suffering of others. So "the king and Haman sat down to drink; but the city of Shushan was perplexed."

SECTION III.

"Shall the sword devour forever?"

In favour of war several pleas will probably be made.

First, Some will plead that the Israelites were permitted, and even commanded to make war on the inhabitants of Canaan. To this it

may be answered, that the Giver and Arbiter of life had a right, if he pleased, to make use of the savage customs of the age, for punishing guilty nations. If any government of the present day should receive a commission to make war as the Israelites did, let the order be obeyed. But until they have such a commission, let it not be imagined that they can innocently make war.

As a farther answer to this plea, we have to observe, that God has given encouragement, that under the reign of the Messiah, there shall be such a time of peace, "that nation shall not lift up a sword against nation, neither shall they learn war any more." Micah iv. 3. If this prediction shall ever be fulfilled, the present delusion in favor of war must be done away. How then are we to expect the way will be prepared for the accomplishment of the prediction? Probably this is not to be done by miraculous agency, but by the blessing of God on the benevolent exertions of individuals to open the eyes of their fellow mortals, in respect to the evils and delusions of war, and the blessings of peace. Those who shall be the instruments of producing so important a change in the views of men, will be in an eminent sense "peace makers," and will be entitled to the appellation and privileges of "the sons of God." How much more glorious the achievement, to conquer the prejudices and delusions of men on this subject by kindness and reason, than to conquer the world by the edge of the sword!

A second plea in favor of the custom of war may be this—that war is an advantage to a nation, as it usually takes off many vicious and dangerous characters. But does not war make two such characters for every one it removes? Is it not in fact the greatest school of depravity, and the greatest source of mischievous and dangerous characters that ever existed among men? Does not a state of war lower down the standard of morality in a nation, so that a vast portion of common vice is scarcely observed as evil? Let any one who was old enough to observe the state of morals prior to our revolution, ask himself, what was the effect of that war on the morals of New England?

Besides, is it not awful to think of sending vicious men beyond the means of reformation, and the hope of repentance! When they are sent into the army, what is this but consigning them to a state where they will rapidly fill up the measure of their iniquity, and become "fitted to destruction!"

Thirdly, It will be pleaded, that no substitute for war can be devised, which will insure to a nation a redress of wrongs. In reply we may ask, Is it common for a nation to obtain a *redress* of wrongs by war? As to *redress*, do not the wars of nations resemble boxing at a tavern, when both the combatants receive a terrible bruising, then drink a mug of flip together and make peace; each however, bearing for a long time the marks of his folly and madness? A redress of wrongs by war is so uncommon, that unless revenge is redress, and multiplied injuries satisfaction, we should suppose that none but madmen would run the hazard.

But if the eyes of people could be opened in regard to the evils and delusions of war, would it not be easy to form a confederacy of nations, and organize a high court of equity, to decide national con-

troversies? Why might not such a court be composed of some of the most eminent characters from each nation; and a compliance with the decision of the court be made a point of national honor, to prevent the effusion of blood, and to preserve the blessings of peace? Can any considerate person say, that the probability of obtaining right in such a court, would be *less* than by an appeal to arms? When an individual appeals to a court of justice for the redress of wrongs, it is not always the case that he obtains his right. Still such an appeal is more honorable, more safe, and more certain, as well as more benevolent, than for the individual to attempt to obtain a redress by his pistol or his sword. And are not the reasons for avoiding an appeal to the sword, for the redress of wrongs, always great in proportion to the calamities, which such an appeal must naturally involve? If this be a fact, then there is infinitely greater reason, why two nations should avoid an appeal to arms, than usually exists against a bloody combat between two contending individuals.

In the fourth place it may be urged, that a spirit of forbearance on the part of a national government, would operate as an invitation to repeated insult and aggression.

But is this plea founded on facts and experience? Does it accord with what is well known of human nature? Who are the persons in society that most frequently receive insult and abuse? Are they the meek, the benevolent, and the forbearing? Do these more commonly have reason to complain, than persons of quick resentment, who are ready to fight on the least provocation?

There are two sects of professed Christians in this country, which, as sects, are peculiar in their opinions respecting the lawfulness of war, and the right of repelling injury by violence. These are the Quakers and the Shakers. They are remarkably pacific. Now we ask, does it appear from experience that their forbearing spirit, brings on them a greater portion of injury and insult than what is experienced by people of other sects? Is not the reverse of this true in fact? There may indeed be some instances of such gross depravity, as a person's taking advantage of their pacific character, to do them injury, with the hope of impunity. But in general, it is believed, their pacific principles and spirit, command the esteem even of the vicious, and operate as a shield from insult and abuse.

The question may be brought home to every society. How seldom do children of a mild, forbearing temper experience insult or injury, compared with the waspish, who will sting if touched? The same inquiry may be made in respect to persons of these opposite descriptions of every age, and in every situation of life; and the result will be favorable to the point in question.

Should any deny the applicability of these examples to national rulers, we have the pleasure of being able to produce one example, which is undeniably applicable.

When William Penn took the government of Pennsylvania, he distinctly avowed to the Indians his forbearing and pacific principles, and his benevolent wishes for uninterrupted peace with them. On these

principles the government was administered, while it remained in the hands of the Quakers. What then was the effect? Did this pacific character in government invite aggression and insult? Let the answer be given in the language of the Edinburgh Review of the Life of William Penn. Speaking of the treaty made by Penn with the Indians, the Reviewer says:

"Such indeed was the spirit in which the negotiation was entered into, and the corresponding settlement conducted, that for the space of more than *seventy years*—and so long indeed as the Quakers retained the chief power in the government, the peace and amity which had been thus solemnly promised and concluded, never was violated; and a large though solitary example afforded, of the facility with which they, who are really sincere and friendly in their views, may live in harmony with those who are supposed to be peculiarly fierce and faithless."

Shall then this "solitary" but successful "example" never be imitated? "Shall the sword devour forever?"

SECTION IV.

Some of the evils of war have already been mentioned, but the field is almost boundless. The demoralizing and depraving effects of war cannot be too seriously considered. We have heard much of the corrupting tendency of some of the rites and customs of the heathen; but what custom of the heathen nations had a greater effect in depraving the human character than the custom of war? What is that feeling usually called a *war spirit*, but a deleterious compound of enthusiastic ardor, ambition, malignity and revenge? a compound which as really endangers the *soul* of the possessor, as the *life* of his enemy! Who, but a person deranged or deluded, would think it safe to rush into the presence of his Judge with his heart boiling with enmity, and his brothers blood dripping from his hands! Yet in time of war, how much pains is taken to excite and maintain this blood-thirsty disposition, as essential to success!

The profession of a soldier exposes him to sudden and untimely death, and at the same time hardens his heart, and renders him regardless of his final account. When a person goes into the army, it is expected of him, that he will rise above the fear of death. In doing this he too commonly rises above the fear of God, and all serious concern for his soul. It is not denied that some men sustain virtuous characters amidst the contaminating vapors of a camp; and some may be reformed by a sense of the dangers to which they are exposed; but these are uncommon occurrences.

The depravity occasioned by war, is not confined to the army. Every species of vice gains ground in a nation during a war. And when a war is brought to a close, seldom, perhaps, does a community return to its former standard of morals. In time of peace, vice and irreligion generally retain the ground they acquired by war. As

every war augments the amount of national depravity, so it proportionably increases the dangers and miseries of society.*

Among the evil effects of war, a wanton undervaluing of human life ought to be mentioned. This effect may appear in various forms. When a war is declared for the redress of some wrong, in regard to property, if nothing but property be taken into consideration, the result is not commonly better, than spending five hundred dollars in a law suit, to recover a debt of ten. But when we come to estimate human lives against dollars and cents, how are we confounded! "All that a man hath will he give for his life." Yet, by the custom of war men are so deluded, that a ruler may give fifty or a hundred thousand lives, when only a trifling amount of property is in question, and when the probabilities are as ten to one against him, that even that small amount will not be secured by the contest. It must however again be remarked, that war makers do not usually give their *own lives*, but the *lives of others*. How often has a war been declared with the prospect that not less than 50,000 lives must be sacrificed; and while the chief agent in making the war would not have given his own life, to secure to his nation every thing that he claimed from the other? And are rulers to be upheld in thus gambling away the lives of others, while they are careful to secure their own! If people in general could obtain just views of this species of gambling, rulers would not make offensive wars with impunity. How little do they consider the misery and wretchedness which they bring on those, for whom they should exer-

* It has been suggested by a friend that there is an exception to this account—that Great Britain has been engaged in war the greater part of the time for a century, and that probably the moral and religious character of the nation has been improved during that period.

Admitting the correctness of this statement, it amounts to no more than one exception from a general rule; and this one may be accounted for, on the ground of singular facts.

1. The Island of Great Britain has not been the seat of war for a long course of years. The wars of that nation have been carried on abroad; and their army and navy have had little intercourse with the population at home. This mode of warfare has tended to remove from their own country the corrupting influence of military camps. Had their Island been the seat of war for eighty years out of a hundred, the effects would, in a great measure, have been reversed. But

2. There have been within 20 years, singular efforts in that nation, which have had a tendency to counteract the moral influence of war. Their Missionary Societies, their Bible Societies, and a vast number of religious, moral, and charitable institutions, must have had a powerful and favorable influence on the character of the nation. By these, and not by wars, the moral state of the nation has been improved.

After all, we are perhaps not very adequate judges of the present depravity in that nation. Their army and navy may still be considered in estimating the amount of national depravity, as well as of population. Let these return home, be disbanded, and mixed with the general mass of citizens; what then would be the moral state of society in Great Britain?

cise the kindness and care of a father ! Does it not appear that they regard the lives of soldiers as mere property, which they may sacrifice, or barter away at pleasure ? War is in truth the most dreadful species of gambling. Rulers are the gamblers. The lives and property of their subjects are the things they put to hazard in the game ; and he that is most successful in doing mischief, is considered as the best gamester.

If by the custom of war rulers learn to undervalue the lives of their own subjects, how much more do they undervalue the lives of their enemies ! As they learn to hear of the loss of five hundred, or a thousand of their own men, with perhaps less feeling than they would hear of the death of a favorite horse or dog ; so they learn to hear of the death of thousands after thousands on the side of the enemy, with joy and exultation. If their own men have succeeded in taking an unimportant fortress, or a frigate, with the loss of fifty lives on their own side, and fifty-one on the other, this is a matter of joy and triumph. This time they have got the game. But alas ! at what expense to others ! This expense, however, does not interrupt the joy of war makers. They leave it to the wounded and the friends of the dead to feel and to mourn.

This dreadful depravity of feeling is not confined to rulers in time of war. The army becomes abandoned to such depravity. They learn to undervalue not only the lives of their enemies, but even their own ; and will often wantonly rush into the arms of death, for the sake of military glory. And more or less of the same want of feeling and the same undervaluing of human life, extends through the nation in proportion to the frequency of battles, and the duration of war.

If any thing be done by the army of one nation, which is deemed by the other as contrary to the modern usages in war ; how soon do we hear the exclamations, of *Goths and Vandals* ! Yet what are Christians at war, better than those barbarous tribes ? and what is the war spirit in them, better than the spirit of Goths and Vandals ? When the war spirit is excited, it is not always to be circumscribed in its operations, by the refinements of civilization. It is at best a bloody and desolating spirit.

What is our boast of civilization, or christianization, while we tolerate as popular and justifiable the most horrid custom which ever resulted from human wickedness. Should a period arrive when the nations " shall learn war no more ;" what will posterity think of our claims, as Christians and civilized men ? The custom of sacrificing men by war, may appear to them as the *blackest* of all heathen superstitions. Its present popularity may appear as wonderful to ages to come, as the past popularity of any ancient custom now does to us. What ! they may exclaim, could those be *Christians*, who would sacrifice men by thousands to a point of *honor*, falsely so called ; or to obtain a redress of a trifling wrong in regard to property ! If such were the customs of Christians, what were they better than the heathens of their own time ?

Perhaps some apologist may rise up in that day, and plead, that it appears from the history of our times, that it was supposed necessary

to the safety of a nation, that its government should be quick to assume a warlike tone and attitude, upon every infringement of their rights ; that magnanimous forbearance was considered as pusillanimity, and that Christian meekness was thought intolerable in the character of a ruler.

To this others may reply—Could these professed Christians imagine, that their safety depended on displaying a spirit the reverse of their Master's ? Could they suppose such a temper best calculated to insure the protection of Him, who held their destiny in his hands ? Did they not know that wars were of a demoralizing tendency, and that the greatest danger of a nation resulted from its corruption and depravity ? Did they not also know, that a haughty spirit of resentment in one government, was very sure to provoke a similar spirit in another ? that one war usually paved the way for a repetition of similar calamities, by depraving each of the contending parties, and by fixing enmities and jealousies, which would be ready to break forth on the most frivolous occasions ?

(Remainder to be inserted in our next.)

A Sketch of the Sacred History contained in the Books of Judges and Ruth, with Remarks on their Authenticity and Inspiration.

IN our former papers, we have endeavored to present some of the evidence of the Credibility and divine Inspiration of the Holy Scriptures, as far as the close of the book of Joshua. From the beginning of Exodus to the end of Joshua, the sacred history is principally taken up with the events of divine providence, concerning the people of Israel, from the time of their departure from Egypt to their quiet settlement in the land of Canaan. This was a period of about fifty years. This is the most important period in the history of Israel. The time between the government of Joshua and the kings of Israel, a space of near three centuries and a half, though less interesting than the preceding and succeeding periods, is still produc-

tive of many very important events, highly interesting to the church of God. The history of this period is given us by an inspired pen in the book of Judges.

During the sojourning of Israel in the wilderness, they were under the immediate government of God, with the administration and guidance of his servant Moses. After the death of Moses, the same form of government continued, the duties of the administration, the gift of inspired wisdom, and the confidence of the people, devolving, by divine appointment, upon Joshua his successor. Agreeably to the declaration of the prophet Samuel, the God of Israel was their king: still it was necessary that civil rulers should be employed among them, for the regulation of their ordinary concerns, and the preservation of internal peace.

After the death of Joshua, no public leader being immediately designated by the Most High,

the people soon relapsed into negligence and disorders. They neglected the holy institutions of God, they forgot his precepts, notwithstanding they had been so often warned that upon the observance of these their national preservation was dependent. Their enemies soon began to increase and strengthen, internal broils were rising among them, and they were imminently threatened with all the evils of anarchy and oppression. Under these circumstances, seeing their danger, they began to feel the want, and earnestly to desire a king. But the same reason for which they desired a king, that they might be like all other nations, was a reason with the Most High that a king should not be given them. He designed to continue them a distinct and separate people, that they should ever remain unconnected with the rest of the nations. This purpose of God is revealed by the mouth of Balaam, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." In order to maintain this distinction, it was necessary that their institutions and manners should be, as far as possible, distinct from those of all other people. But to prevent the evils of anarchy, and the dangers of external oppression, their covenant God was mercifully pleased, from time to time, to raise up eminent characters, signally distinguished with natural powers and preternatural endowments, under the appellation of Judges, to manage their internal government, and lead their armies to war and victory. These Judges continued from the time of

Joshua to the reign of Saul their first king. The book of Judges contains a very succinct account of the characters, and some of the principal transactions of these Judges of Israel; and thereby supplies the important period of sacred history between those great prophets, Moses and Joshua, and the kings whom God appointed to reign over his people.

The history contained in this sacred book is not a regular chronological series of events, but rather sketches of character taken from many illustrious instruments of the divine dispensations; with a number of striking displays of the wisdom and faithfulness of God, in the accomplishment of his purposes, and in the protection of his people. These events are scattered through the whole period between Joshua and Samuel, so giving us, substantially, an unbroken narrative of the dispensation of divine providence towards the church.

During this long period of the Judges of Israel, when the people of God forgot his precepts and turned to the worship of idols, he usually punished them by means of the neighboring nations, who were permitted to prevail against them, and oppress them with tribute and servitude. From these oppressions, the Judges, guided and supported by the God of their fathers, procured for them, from time to time, great deliverances.—The first oppression particularly mentioned is by Cushan-Rishathaim, king of Mesopotamia. In this oppression Israel cried unto the Lord, and the Lord raised up a deliverer.

Othniel the son of Kenaz. After which, Othniel judged Israel forty years. Their next deliverance was by Ehud, who killed Eglon the king of Moab, who had long been their oppressor. After this transaction, Ehud became Judge of Israel. After him, Shamgar delivered his people from the oppressions of the Philistines. A very severe oppressor by whom Israel was afflicted after this, was Jabin king of Canaan. From him they were delivered by Deborah and Barak, which deliverance is celebrated in a song of praise. The next deliverance of Israel was by the instrumentality of Gideon; one of the most brilliant instances of divine interposition in favor of the church found on sacred record. He was expressly called to the work by the command of God, who appeared to him in a visible form, and, by a striking miracle, convinced him that his call was divine. His army being reduced by the divine appointment, to three hundred men, God delivered the Midianites into his hands, and they were utterly destroyed. In succeeding times, Israel was delivered successively from oppressions, and judged in peace, by Tola, Jair, Jephthah, and others, till the time of Sampson. By his wisdom, and by his extraordinary strength, which was a supernatural endowment, he often made the enemies of Israel tremble; frequently destroying them in great numbers.—Sampson is the last of the Judges whose history is given in this book. The lives of Eli and Samuel, who were Judges in Israel, are given us in the first book of Samuel. In the

latter chapters of this book, we have an account of the sufferings of the tribe of Dan, and their idolatry; of the wickedness of the Benjamites of Gibeah; of the virulent civil war that arose in consequence, issuing in the almost total destruction of the tribe of Benjamin. This being a brief view of the history contained in the book of Judges, we will proceed to some remarks.

1. It is obvious to every reader that the book of Judges is destitute of the name of the writer. This is true of several of the books of the Scriptures, but the fact does not invalidate their authenticity. The authenticity of any ancient writing, if the external and internal evidence be sufficient, is fully established, though we know not the real author. Many of the best histories, both ancient and modern, are destitute of the name of the writer. This is sometimes omitted from modesty, sometimes from other causes. But when the history is clearly a narrative of facts, this circumstance does not detract from its authenticity. The history of the retreat of the ten thousand Greeks, usually ascribed to Xenophon, which however is without a name, is universally considered to be as authentic as any portion of ancient history. Many other anonymous histories are received, in the same manner, as authentic, by universal consent. The book of Judges was undoubtedly written by the prophet Samuel. From a number of testimonies contained in the sacred volume, Samuel, appears to have been one of the most eminent of the inspired

penmen. He was the last of the Judges, and, therefore, very properly their historian. This book of Judges, from various internal evidences, appears not to have been written earlier than the time of Samuel. It appears also, that it was written previous to the reign of David. It is said, *Judg. xi. 21.* "And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day." Yet the Jebusites actually were driven from Jerusalem in the beginning of the reign of David. This history then, we justly conclude to have been written before that event. In the 11th chapter of the 2d of Samuel, there is a particular reference to the history of the death of Abimelech, contained in the 9th chapter of Judges. This was about the middle of the reign of David. We conclude therefore that the history contained in this book, was written and well known at that time. The period then in which this book must naturally have been written, is limited to the time of Samuel. From the character which he sustains as an eminent prophet of God, he is most justly concluded to be the writer.

2. The history contained in the book of Judges is authentic. We here find a long series of events, concerning God's ancient people, confirming what had been written and foretold by Joshua and Moses. They are often stated to be a rebellious and wicked people, greatly addicted to idolatry, always inclined to forget their covenant God, and to disregard his pre-

cepts. It was abundantly foretold by Moses, who spake under the guidance of the Holy Spirit of truth, that, in the times of their disobedience, they should be given up to the oppression of their enemies, and that they should rule over them. They were assured, if they were disobedient, and forsook the worship and service of the God of Israel, that the nations which had been given them to subdue, would increase upon them, would greatly corrupt them, and subject them to grievous servitude. In the book of Judges, we find all these predictions verified. We see this ungrateful, unbelieving people, forsaking the God of their fathers, relapsing into idolatry and wickedness, and corrupting themselves by their intercourse with those people which God had charged them to drive out before them. Agreeably to the divine denunciations, we see them in consequence of these corruptions, given up to the resentment of their oppressors. The God of Israel who had fought their battles leaves them to the victory of their enemies, and they are repeatedly subjected to hard servitude. It was the general custom of nations, in those early times in which men were first united under political governments, to subject prisoners of war and the people of conquered countries to slavery. The sacred history before us furnishes many instances of this practice.

As God had declared by Moses and Joshua that, in the transgressions of his people, he would give them up to the oppressions of their enemies; so he had promised, for he was long-suffering

and gracious, that, in times of their humiliation and repentance, when they should renounce their idolatry and return to the service of God, he would regard their sufferings, he would remember his holy covenant, and provide deliverance for them. Of the performance of these covenant engagements, we have many striking instances in the book of Judges. In the darkest times, when they were groaning under the yoke of oppression, or the more grievous bondage of general corruption and wickedness, when a few were found crying to God for help, the Lord heard their groaning, raised up patriots and captains, broke the yoke of their oppressors, and brought them back from the service of idolatry. Thus, if Moses were a true prophet of God, the principal events recorded in this book must be substantially true.

The principal facts contained in the book of Judges derive much support from the testimonies of profane history. It is well known that the histories of all ancient nations, except the Jews, previous to about the period of the Babylonish captivity, are altogether uncertain and obscure. They consist mostly of fables obscured by the embellishments of their poets; of fanciful conjectures, and doubtful traditions. Still, the attentive student of antiquity will always find reason to believe that the most of their historical fables had their origin in facts. And from these, uncertain as they are, their early history must be principally deduced. By testimonies of this nature, many of the facts in the book of Judges

are supported. And, I may add, the history contained in this book confirms and illustrates many traditions of antiquity which would be, otherwise, totally unintelligible. The people of Israel were in a situation nearly adjacent to the most of those countries which furnish the celebrated subjects of heathen story, and the period of the Judges is the time in which the principal heroes of ancient fame are supposed to have lived. The period which has been denominated by all profane history *the fabulous age*, which produced the most of the events of heroic achievement, consisting in individual valor and personal virtues, was the period which we now contemplate, the time of the Judges of Israel. Of course, the events recorded in the book of Judges, may well have given rise to the most of the heathen traditions of that period. A great portion of the fables of the Grecian Hercules, evidently, had their origin in the exploits of Sampson. The two pillars of Hercules, which he removed by his extraordinary strength, are a manifest allusion to the pillars of the temple removed by Sampson at the destruction of the Philistines. They have also a story of his being overcome by his wife, of his being invincible while he retained his hair, and of his destroying multitudes of his enemies. The story of Agamemnon's offering his daughter in sacrifice, to obtain a victory in war, seems to be taken from the history of Jephthah. And, to mention no more, the early adventure of the Romans, which brought on their sanguinary

conflict with the Sabines, appears to be another account of the method taken by the tribe of Benjamin to restore their expiring family, at the feast of the Lord in Shiloh.

The exhibition of the human character contained in this sacred book, is perfectly conformable to the simplicity of those early times, when violence, oppression, idolatry, individual valor, and private virtue, constituted the prominent characteristics of mankind. The authority of civil law being very little known, force and stratagem generally supplied its place. According to the general tenor of ancient records, most nations had their origin in individual valor; and in the periods of their common origin, we find some of the most brilliant instances of personal virtue. How perfectly these facts accord with the portion of sacred history contained in the book of Judges, any one may see. The patriots and heroes of heathen story, improved by all the embellishments of poetic fiction, do not surpass the illustrious Judges of Israel, whose characters are transmitted to us with the fidelity of historic truth. In confirmation of this sentiment we may refer to the testimony of St. Paul, Heb. xi. "For the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel, and of the prophets: Who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made

strong, waxed valiant in fight, turned to flight the armies of the aliens."

All the promises of God and all the events of his providence teach us that his church on earth must and will be preserved, in a visible state, through all successive periods of time. In the sacred history before us, we see how God appeared for his cause in the darkest times, and, by his own arm, brought deliverance to his people. We here find that his church was a little flock, but never extinct; that his worship, though neglected, was never wholly forsaken; that a remnant was found, at all times, to testify for him. As we expect to find a visible church in every past period of history, and as all nations agree in looking back to the earliest times for the most eminent instances of virtue and piety. in the book of Judges these expectations are fully answered.

This portion of sacred history records a number of miraculous interferences of Divine Providence. All these are ascribed to an adequate cause, the special power of God; they are always wrought on some great occasion, for the establishment of truth, for the deliverance and support of his people; and they appear to be no more than a performance of his holy promises and purposes of grace. That God who had promised to Abraham and to Jacob to put their posterity in possession of that land, drove out the Gentiles, says the martyr Stephen, unto the days of David.

It may well be presumed that, in the good providence of God, we should be favored with a

sketch of the history of man, in every period of his being. Thus it has been often remarked, to the praise of divine goodness, that the sacred history is concluded at the time when profane history begins to be properly attested. The book of Judges gives us a brief history of the most important events in the providence of God, respecting the church and the world, for more than three centuries. A period for which we have no other history. The believer in the goodness of God's governing providence will, therefore, conclude it to be true. Its value further appears in illustrating and confirming many traditional accounts of pagan antiquity, which would, otherwise, be deemed perfectly fabulous.

The Jews have ever received this portion of sacred history as authentic, notwithstanding it gives an unfavorable account of the character of their ancestors. The history of the book of Judges is a history of Israel's rebellions, of their idolatry, their disobedience, and their vices. When they were reclaimed and prospered, it was not through their own instrumentality, but merely by the power and favor of God, who remembered his holy covenant with their fathers. While, therefore, there is nothing to encourage, but much to mortify their national pride, and condemn their favorite vices, they received it as truth. This they would never have done, had it not rested upon undeniable evidence.

3. The book of Judges was written under the guidance of the Holy Spirit of God. Samuel, by whom it was probably

written, was one of the most eminent of the prophets of Israel. He was devoted to God in infancy, by his pious mother; he was early called to speak for him; and he was attended with his holy presence through his life. In his prophetic character he must have had that intercourse with the divine Spirit, which would enable him to record his holy truth.—By David and the succeeding prophets, this book was acknowledged as of divine authority, and was received as a portion of their sacred law.—We find, in this book, the force of thought, the dignity of narrative, the distinctness of individual character, the majesty of God, the purity of morals, and the same holy religion, which are always to be found in the sacred records of God. We may affirm, with safety, that no writer could have digested a history of 350 years, giving all the material transactions, exhibiting so many characters, and so many minute occurrences, as are contained in this book of Judges, without any inconsistency or error that can be detected, without the inspiration and guidance of the Holy Spirit. The song of Deborah and Barak, for poetic excellence, for beauty of thought and expression, for ardor of piety and praise, may be classed with the finest songs of Moses and David.

A remark of infidelity has been made upon the book of Judges, directed not so much against the authority of the book, as against the character of God's covenant people. The history of the Judges is said to be a history of constant wars, of private animosities, and the

most virulent hostility. It is true that the history is principally occupied with a relation of the wars, revolutions, oppressions, and deliverances, which the nation experienced. The same is true of the history of all nations. Take from any national history extant, the relation of its wars and political revolutions, and a very small portion would remain. The history of the Judges of Israel, however, passes over the periods of national peace more slightly, than almost any other history. Yet the periods of peace are mentioned in a very striking manner. After the deliverance by Othniel from the tyranny of the king of Mesopotamia, it is said, "And the land had rest forty years." To the account of the deliverance of Israel from the power of the king of Moab, by Ehud, it is added, "And the land had rest fourscore years." After the victory obtained by Deborah and Barak over a powerful king of Canaan, "the land had rest forty years." The valor of Gideon was not less useful than honorable to his people; for we are told "the country was in quietness forty years in the days of Gideon." The advocates of pagan virtue may safely be called upon to produce any other people that have enjoyed so much national peace in an equal period of time, as did the people of Israel in the time of the Judges.

We will now make a few observations on the book of Ruth.

This book has ever been considered, by Jews and Christians, as a kind of appendage or supplement to the book of Judges.

It is a short account of a very interesting occurrence, exhibiting unfeigned piety, the sincerest friendship, and the most affecting domestic scenes of joy and sorrow, with a simplicity of manners of inimitable beauty, in a plain, animated narrative. It is a very proper appendage to the preceding book, which is almost wholly taken up with a narration of turbulent, distressing scenes. That it was designed as such, appears from the introduction: "Now it came to pass in the days when the Judges ruled." The sacred writer then goes on with a short series of interesting events, during the time of the Judges. These events are supposed to have taken place near the time of Shamgar or Deborah.

The book of Ruth, like that of Judges, was, undoubtedly, written by the prophet Samuel. It seems to have been designed as a conclusion of the history of the Judges, and an introduction to the history of David, which comes on in the next book. It must have been written as late as the time of Samuel, for, in it, the line of Judah's posterity is brought down to David; and there is no appearance of its having been written after his time. An important object with the inspired penman, or with the Holy Spirit, in this book, seems to have been to give a distinguished portion of the genealogy of the Messiah. The royal line is here given, from Pharez the son of Judah, to David. As it was promised that the great Shiloh should descend from Judah, it was necessary that the genealogy should be given.

Another very interesting fact

contained in this book, is that one of the lineal ancestors of Christ is a Gentile. From Ruth, one of the daughters of Moab, and not of the seed of Abraham, the Saviour of the world descends. The same is true of Rahab of Jericho, the wife of Salmon. In both of these instances, indeed, there appears the sincerest piety, but they are both of Gentile race. This is a fact of no uninteresting importance in support of the Apostolic sentiment, that Christ is not the Saviour of the Jews only but of the Gentiles also. While infinite wisdom appointed that the Saviour should partake of Gentile and Jewish descent, we are taught the divine purpose that the Gentile and the Jew shall ultimately be united in his church. That Rahab and Ruth are the immediate ancestors of Christ appears to be the reason that they are so particularly noticed in the sacred history.

The history contained in the book of Ruth is authentic: since those events must have been well known in the time of Samuel and David, when they were received as true. And though it could not at that time have been considered very honorable to David, that he descended from a Moabitish woman, it was, nevertheless, admitted, because known to be a fact. It is unnecessary to add any thing further than that the sacred genealogists of Christ, Matthew and Luke, in tracing the ancestry of their Saviour to Abraham, follow the genealogy contained in the book of Ruth. And it is worthy of notice that while Matthew names but two women, in addition to the bles-

sed virgin, among the ancestors of Christ, those are the two of Gentile race, Rahab* and Ruth. The same evidences of divine inspiration, which have been mentioned from the book of Judges, belong, with equal weight, to the book of Ruth. And, as such, it has ever been received by the visible people of God.

The ardent piety and undissembled sincerity which appear in this book render it peculiarly valuable, full of instruction, and calling for faithful imitation. Ruth leaves her native country, and the gods of her fathers, for the knowledge and worship of the God of Israel. Seeing her aged widowed mother in law returning without husband and sons to Bethlehem-Ephratah, to finish her days in sorrow, she resolves she will not leave her. "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God. Where thou diest will I die, and there will I be buried." The piety of Naomi and Boaz appears no less interesting; while their friendship and union produce a group of scenes of domestic piety and happiness, such as constitute the most perfect and desirable felicity that ever exists in this world. While therefore the inspired writers occupy our attention, principally, with the great events of divine providence, and exhibit those commanding scenes which affect the general interests of the church in its militant state; we are led, occasion-

* This name in Matthew is Rachab, but refers evidently to the same person.

ally, to a view of humble piety and unboasting virtue, in the peaceful vale of retirement, to teach us that God always has his faithful people, and to teach us the more important lesson, "Go thou and do likewise."

God, who could protect his church from Moses to David, will preserve it in every period of time. That was a period in which the church passed through severe conflicts from external enemies and internal corruptions. God was its deliverer in the darkest times; whenever his people cried to him for help, they found him ready to hear, and mighty to save.

True piety is always the same. In the most distant ages and countries, in the busiest scenes of life, and in the most humble retirement, it is benevolent, faithful to God, rejoicing in his service, engaged for the advancement of his cause on earth, solicitous for the best interest of man. All its friends will, hereafter, rejoice together, forever, in the presence of their Lord.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

An Account of the Death of Henry Stillman.

THERE is, perhaps, no event in divine providence more mysterious in itself, than the death of an intelligent and pious youth. When it is considered, that the preservation of "whatever hath been consecrated to truth, to virtue, and to happiness, by the generations that are past," depends, as an essential means,

upon the young of this description, we can hardly help wondering at the dispensation, by which any of them are removed from life. It is here, in an especial manner, that we are led to contemplate God as making "darkness his secret place."

But the mysteriousness of such a dispensation is not that which alone distinguishes it. It is proportionably afflicting. It carries to the bosom of Christian sensibility no ordinary pang. In the mind of a good man a severe regret is excited, that one who promises to be extensively useful in the world, should be "prematurely wrapt in the oblivion of the grave." It is highly painful to think that the flower, whose unfolding leaves disclosed a beauty, and diffused a fragrance, of exquisite charms, should be torn from its stem, ere the time of its natural evanescence and decay. Upon the promise of excellence we love to extend our thoughts to the period of its complete development, and the mind is grieved when it is not permitted to realize the hopes with which it had been inspired.

For our acquiescence, however, we should reflect, that in this case, as in every other, in which the divine agency is more immediately concerned, there can be no doubt with respect either to the wisdom or love that dictates the perplexing and painful dispensation. This truth, God not unfrequently brings out to view in the course of events. He does not always refuse to assign reasons for a dispensation which every good man feels disposed to deplore.

In the death of such persons

as we have mentioned, there has sometimes been a production of good, which could have scarcely been expected from their living labors and examples. Even in the case of an informed and pious young man, whose views are directed to the gospel ministry, we have more than once been forced to acknowledge, that his life, had it been spared to him, could not, in a rational view, have been more efficacious than his death. The triumphs of faith in a dying hour have allured numbers to the standard of the cross; and the solemn admonitions then addressed to sinners have proved the most pungent of sermons.—The witnesses of such a scene have derived from it a benefit, which, in the single instance, nothing else could have imparted; while the frequently repeated story of the dying man, and his messages sent to absent individuals, have affected others in a way as saving. So that in the end, not only various individuals and places, but even distant generations, have been spiritually benefited by the death of a single believer.

Effects of this nature may be expected to result more especially from the deaths of young people, as in their case, the supports of divine grace, and an exemplary Christian deportment manifested in the hour of dissolution, are the more striking and impressive. Blind indeed must be that understanding, which cannot perceive the reality of religion in reconciling to death those to whom life is so peculiarly dear; and dead to feeling must be that heart which can remain unmoved by the lesson which such a fact inculcates.

The recommendation of religion, by a youth who displays all its loveliness, and who feels all its consolations at a period the most alarming to nature, can hardly be unattended with effect. The young especially are excited by means of it to seek the possession of that, which is at once so engaging itself, and so essential to their peace. In this may the death-bed examples and admonitions of the youthful pious, have been the occasion, in more than one instance, of an extensive revival of religion.

These things, while they teach the holy sovereignty of God, may serve to quiet our minds, under the loss of any, who are the rising hopes of the church and of mankind. Their death is not always the grave of piety and worth. On the contrary it is the seed, from which has often arisen a fair harvest of regenerated souls. And though it may be innocent to wish, that such characters had been continued on account of promised usefulness, and though it may be natural to lament that they are gone; yet we cannot but be sensible, that as their deaths are not without their visible use at times, so they are never without their secret reasons.

In connection with the above remarks, and as a confirmation in part, of their truth, is given the following relation chiefly of the death-bed experience of a youth, who was, we believe, in character such as we mentioned.

Henry Stillman, the youth to whom we refer, was the only surviving son and child of Dea-

son Timothy and Mrs. Elizabeth Stillman of Wethersfield in this State. He died at New-Haven, on the 7th Sept. 1813, in the 15th year of his age, while a member of Yale College. The bright example of Christian resignation, exhibited by this young man in his dying moments, together with the salutary effect of his death, particularly at his native place, renders an account of this nature, not improper in itself, as it may not be without its utility. It may, at least, be some consolation to the bereaved parents, to possess this memorial of the covenant faithfulness of God, in relation to their beloved departed son.

Henry was seized with the sickness which put a period to his earthly existence, a few weeks after he had obtained a religious hope. Short, however, as his new life was, it was seen to be a new life, notwithstanding the uniform decorum of his manners, and the natural sweetness of his disposition. It was seen to be a new life, particularly at that awful period, the period of dissolution, when it receives its severest test and trial. Then, the evidence of his renovation shone with a brightness, which is perhaps but seldom exceeded. His sickness, though a tedious one, he endured without once uttering a complaint or groan. He manifested no solicitude for the return of his health. He was not known to put up a single petition for this purpose, or to request others to do it. On the contrary, his great desire appeared to be to glorify God and to benefit souls, in the exercise of Christian patience, resignation, confi-

dence, hope, faithfulness, and zeal. He very particularly and strongly wished to die in the triumphs of faith. These triumphs he was so happy as to realize, as will be seen, in the conclusion of this narrative.

On the morning of the day which proved to be his last in this world, finding himself about to enter the gloomy valley, he became importunate at the throne of grace. He particularly besought God, to bow his will wholly to the divine will—to be sanctified throughout, freed from all sin, and fitted for the joys of heaven, where he hoped to spend an eternity, in celebrating the praises of God and the Lamb. In connection with prayer, he offered up thanksgiving to the sacred Three; and thus he began on earth the business he chiefly desired to do in heaven. Soon after these exercises he called to his father, and having tenderly embraced him, exclaimed—"O Father, we are going to part. I am going to my long home." Upon his father's observing to him, that it was hard parting, he replied—"Oh, no! I am willing to leave father and mother and all the world, to go to Jesus." Being then asked by his father, if he did not wish him to go with him, he answered—"Oh, no! I wish you to stay to do all the good you can. We shall soon meet again." After this, calling for his mother, he took her by the hand, and bid her an affectionate farewell, observing, "We are going to part, but we shall soon meet again at the right hand of God, where we shall be made kings and priests unto God. What if one of us

goes a little before the other : You will soon follow me." Perceiving that his mother wept, he said—"Mother ! don't weep for me. I shall soon be where all tears are wiped away from all eyes." He then addressed Mrs. B. (at whose house he then was) taking her hand—"Perhaps," said he, "we shall never see each other's face again in this world ; but we shall soon meet again, at God's right hand, where we shall meet to part no more. I would take this opportunity to thank you, for your good advice and counsel to me. I hope that it has not been lost, and that it will not witness against, but for me at the bar of God." Calling to a widow lady present, with whom he was well acquainted, he said "Come, and let me love you. We have lived in love and friendship in this world : we shall soon meet where we shall live in love and friendship forever." He then took a young lady, his acquaintance, by the hand, and with the greatest earnestness observed, "We shall see each other no more in this world. You have sought happiness where it was not to be found. Oh ! it is a bubble. Prepare to meet me at the bar of God. Prepare to meet me at the right hand of God, where we shall have golden harps, and sing redeeming love forever and ever." Looking round on his friends in the room he took his leave of them, particularly of Mr. B. and two of his uncles present, pressing their hands, and saying—"Farewell,—farewell, all of you." After this, he expressed a wish to send some word to his cousins

in Wethersfield—"I may have been the means," says he, "of leading them astray." Being then asked by his father what message he wished to send, and being assured that it would be faithfully delivered, he answered, "Oh ! tell them to believe and repent."* After a short pause he exclaimed—"Oh, the wickedness and deceitfulness of the heart ! What if after all my heart should deceive me ! Does it deceive me ! Can it deceive me ! Oh, no ! I trust it does not deceive me, for Jesus is formed in my soul, the hope of glory. I love him, and feel as though I could clasp him in my arms. I must go to him this day. Expressing a strong desire to leave the world for heaven, he was asked, by a clergyman present, why he wished to go to heaven. "Because," said he, "God is there, and I want to be freed from sin. Are you willing to make any sacrifice to go to heaven even to leave your parents ? Yes. Is Jesus precious to you ? Infinitely precious—the chief among ten thousand, and altogether lovely." A short time afterwards viewing his hands, and holding them up to those present, he said with a smile—"What if worms destroy this skin, and this flesh rot in the

* This dying admonition, we believe, was not without its effect.—His cousins, to the number of seven or eight, became soon after the hopeful subjects of a work of divine grace. Indeed from the death of this young man we may date the commencement of an extensive revival of religion, which has taken place in Wethersfield. We mention this fact, in confirmation of a remark, which we made above.

ground, so that we shall see God?
Oh, that I might be enabled to
say and feel—

"In all my troubles sharp and
strong,
My soul to Jesus flies;
My anchor hold is firm in him,
When swelling billows rise.

His comforts bear my spirits up,
I trust a faithful God,
'The sure foundation of my hope
Is in a Saviour's blood.

Loud Hallelujah sing my soul,
To thy Redeemer's name;
In joy and sorrow, life and death,
His love is still the same."

He had now but a short time
to stay in this world. His body
was fast tumbling into ruins.
His mind, however, continued
unclouded, and he was able to
converse in a distinct and aud-
ible manner near to the last.
Some time in the afternoon,
when the visible symptoms of
his approaching dissolution had
considerably increased, his fa-
ther took his hand, with a view
to ascertain the state of his pulse.
This being observed by Henry,
he looked up with a serene
countenance and repeated that
part of the 217th Hymn, which
begins,

"And every beating pulse we tell,
Leaves the small number less."

Mentioning, at the same time,
with the greatest composure,
where the hymn might be found,

and observing that the specta-
tors could read it at their leis-
ure. From this time he seem-
ed to be fast losing sight of earth.
He had got too near heaven to
be interested with aught of this
world, even with the distresses
incident to dissolving nature.—
His views of divine things had
grown almost too big for mortali-
ty. In this situation, two or three
hours before he expired, one obser-
ved to him, that Jesus could make
a dying bed comfortable—"yes,"
replied he in a rapture—"Soft
as downy pillows are." His mo-
ther, soon after, requesting per-
mission to fix his pillow, receiv-
ed for a reply—"I am comfort-
able, O Mother! I want close
communion with God." Then
looking round on the people he
said—"I want you all to pray—
pray now—pray altogether."—
Some time after this, it being
about 8 o'clock in the evening,
clasping his hands together, and
raising his eyes to heaven, he
said—"My work is done, my
probation is ended. I must go
to Jesus this day—I must go
this moment." He however con-
tinued about an hour and a half
longer, during which time, he
was once heard to say with an
animated tone, "I see heaven."
These were nearly the last
words which he spake: and in
a short time afterwards he sweet-
ly expired.

RELIGIOUS INTELLIGENCE.

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REPORT OF THE DIRECTORS TO
THE TWENTIETH GENERAL MEET-
ING OF THE LONDON MISSIONARY
SOCIETY, MAY 15, 1814.

(Concluded from p. 120.)

MR. LOVELESS informs the Direc-
tors that the concerns of the chap-
el and of the free schools are much
as usual; the attendance of the
people on his ministry was rather

more encouraging than before.— He speaks of the visit of brother Hands with great pleasure. His ministry at Madras, while he staid there for three weeks, was remarkably acceptable and profitable.— Mr. Loveless has been the instrument of disposing of a considerable number of religious books, which it is hoped will be useful to many.

We are much concerned here to state that the cause of missions has recently sustained a heavy loss by the death of the Rev. Dr. Johns of the Danish Missionary Institution at Tranquebar. He had been for forty years a faithful and useful missionary, and had recently exerted his influence for the purpose of increasing the number of native schools in India, to which we referred in our last Report. His pamphlet on Indian Civilization has, we trust, excited an interest among the British Christians, in behalf of the rising generation of Hindoostan, which will eventually prove of great advantage to that populous country. This great object, it will be seen, has not been lost sight of by the Directors.

CEYLON.

It was stated in the last Report, that through the kindness of Sir Alexander Johnstone, and other Honorable Members of the Government in Ceylon, Mr. Palm, one of our missionaries, had been appointed minister of the Dutch church at Columbo. He had previously been useful in visiting and reviving some of the schools; and, in his present situation, says that he has better opportunities than ever of being serviceable to the missionary cause. He has suffered a severe trial by the loss of Mrs. Palm, who was a very excellent

woman. She had endured much for the two or three last years of her life, "but she experienced," says Mr. Palm, "the power of her faith in Him whom she loved, and by love of whom she was constrained to leave her dearest relations and every earthly comfort, of which she never repented. In all our tribulations she has been a pattern of Christian fortitude."

When Mr. Palm wrote last, he was endeavoring, with the members of the Dutch Consistory, to open schools at Columbo, for the poorer classes of children, on the plan of Dr. Bell.

Mr. Ehrardt has been employed by Government to visit the schools, many of which he found in great disorder, and he has exerted himself to promote their better management for the future. He took every opportunity of preaching, and instructing both adults and children in his various journeys.

Mr. Read, as we learn from a letter dated at Point de Galle, March 16, 1813, was acting as a visitor of the schools in that district. He gives a deplorable account of the people in general, who while they retain the name of Christians, are really idolaters.— On a late occasion, when multitudes were dying of famine, they could not be dissuaded from worshipping devils to appease their wrath; pretending that God was too good a being to inflict punishment for sin. Such are thousands of the Cingalese Christians, so called! Mr. Read resides at Am-lamgodde, where he preaches in Dutch or English, and occasionally there and at other places to the Cingalese, by an interpreter. The Government has promised to establish free schools at Galle, Ma-

tura, and Jaffnapatnam, one or more of which Mr. Read will probably be called to undertake.

Colonel, (now Lord) Molesworth continues to be an active promoter of the schools in this island; he laments the removal of Mr. Palm from Tillipally, where he had acquired the language, and where the school under his care flourished. It is, however, kept up by some persons who remain there. Colonel L. Molesworth rejoices in the prospect of the distribution of Bibles, both in the Malabar and Cingalese languages, now printing at Calcutta; and in a recent regulation, that a school for each military corps in this island shall be established. Some school books, slates, &c. being requested by this gentleman, have been sent to his disposal. A thousand common prayer Books have also been sent at the request of the Hon. and Rev. Mr. Twisleton, Government Chaplain at Columbo.

JAVA.

THE Directors, contemplating the condition of the great and populous Island of Java, now subject to the British government, felt a strong desire to become the instruments of communicating to its inhabitants, the blessings of the Gospel, especially as there are multitudes of the Chinese resident there, to the number, it is said, of 100,000, among whom, it is hoped, that the Scriptures translated by Mr. Morrison into their language, may be freely circulated. To enable them to execute their purpose, Providence furnished, in a remarkable manner, suitable instruments. Mr. Joseph Kam, a native of Holland, Mr. John Christopher Supper, and Mr. Gotlob Bruckner, natives of Germany,

had received an education as Christian missionaries at Berlin and at Rotterdam, and were intended to be sent by the Netherlands Missionary Society to India; but obstacles occasioned by the war prevented the execution of their design. They came over to England, and were gladly received by the directors of this Society; and after spending some time at Gosport, greatly to their advantage, it was determined that they should proceed to Batavia, to which they were peculiarly qualified, as they would be able to preach in Dutch, (the language there spoken by the Europeans,) and be usefully employed in preaching to them, while preparing to evangelize the native heathen. They were ordained at the Dutch Church in London, Nov. 14, 1813, by Dr. Werninck, and embarked for Java (by way of the Isle of France,) Dec. 31.

While the Directors were employed in preparing this mission, it is very remarkable that two gentlemen of fortune, who were on a visit for their health, at the Cape of Good Hope, called on Mr. Thom, our missionary there, and expressed their earnest desire that missionaries might be sent to Batavia. One of these gentlemen, (Mr. Faure) offered one thousand rix dollars for this purpose, to be paid to the first missionary who should be sent thither; and a bill to that amount was sent over to us by Mr. Thom, which will no doubt be paid to our missionaries on their reaching that place. Thus the Lord was pleased both to raise up preachers for the intended station, and a handsome donation towards the great expense which would be incurred. We cannot but take encouragement from this

remarkable concurrence of favorable circumstances.

MAURITIUS, OR THE ISLE OF FRANCE.

To this populous island, now under the crown of Britain, the Directors judged that a mission might with great advantage be sent. To this measure they were much encouraged by the information afforded by Mr. Thompson and Mr. Milne, who touched there on their way to India and China, especially as they found that some persons of influence were well disposed to encourage such an undertaking. One of the students at Gosport, Mr. Le Brun, of Jersey, whose native language was French, appeared to be an instrument well adapted for this undertaking: he was ordained in Jersey, Nov. 25, 1813, and sailed for the place of his destination, in the *Isabella*, Dec. 31.

The Directors also embraced an opportunity of sending by a private individual going to this island, and to the Isle of Bourbon, a considerable quantity of books and tracts in the French language, in addition to Bibles and Testaments furnished by the kindness of the British and Foreign Bible Society.

CHINA.

From Mr. Morrison, our indefatigable missionary at the most important station upon earth, the Directors have received letters which inform us that he has finished the great work of translating the whole of the New Testament into the Chinese language; the concluding parts were in the hands of the printer when he last wrote, and he hoped to be able to send some copies by the next ships. Copies of most of the apostolic epistles, have already been re-

ceived, and the rest are shortly expected. The Directors are filled with gratitude to God, who has enabled Mr. Morrison to accomplish so distinguished a service for the cause of Christ. These Scriptures he has hitherto been permitted to distribute, notwithstanding the edict which prohibited such a measure; they have already found their way into distant parts of the empire. Mr. Morrison has also printed and dispersed a catechism, containing the fundamental principles of Christianity, and a tract also on its chief doctrines.

Mr. Morrison is not permitted to preach publicly, or to go into the interior of the country; but he expounds the Scriptures to his domestics and a few others, and prays with them. Some individuals appear to have profited by the word, to forsake their idols, and desire to be baptized as Christians. One of them has sent letters to the Treasurer and Secretary of this Society, highly commending the conduct of Mr. Morrison, and desiring from us a full account of the Christian faith.

It gives us great pleasure to report that the Chinese Dictionary and Grammar, written by Mr. Morrison, is so highly esteemed, that the East India Company has sent out a suitable person to print it, at their expense, in three volumes folio. Our sincere desire and prayer is, that he may long be spared to persevere in his useful services, and that thousands yet unborn may have to bless his memory as the instrument of conveying to them from Britain the waters of life.

A letter has just been received from Mr. Milne, who arrived at Macao, July 1813, with Mrs. M.

and who was gladly received by Mr. Morrison, rejoicing in the hope of laboring together in the work of the Lord. But by the instigation of the Roman Catholic Clergy, the Portuguese government ordered him to quit the island in ten days. To this severe measure Mr. Milne was obliged to submit, and he removed to Canton, where, under suitable teachers, he applied himself assiduously to the study of the Chinese language. As European females are not permitted to reside at Canton, he was necessarily separated from Mrs. M. who continued with Mr. and Mrs. Morrison at Macao. Mr. Morrison has since joined Mr. Milne for the season, which continues five months, during which period he will enjoy the valuable assistance of his experienced colleague: but when that season shall expire, the brethren will be at a loss to determine what method to pursue; if permission could not be obtained to reside at Macao, Mr. Milne at least would remove to Java or Malacca, and probably Mr. Morrison with him. The Society cannot sufficiently lament the wretched bigotry which should render this removal, with its enormous expense to the Society, unavoidable.

LASCARS.

In addition to this statement of our endeavors in India and Ceylon, it will be proper to mention the efforts made by the Lascar and Chinese Committee of this Society, in behalf of some of the natives of Asia while resident in London.

When these labors were commenced, many difficulties in attaining the proposed object were presented; in addition to which they have discovered that the op-

pressions under which these poor strangers have groaned, were none of the least. Nevertheless, many of them have gladly listened to the word of God; some have attentively perused the Scriptures of truth, and have endeavored to explain them to their countrymen. The young men who have studied the Bengalee language, have performed public worship among them, reading the Scriptures, praying, singing, and reading a Sermon to them; after which the Lascars declared that they understood every word. One of their number, who teaches the students, has more than once read the Scriptures in Bengalee to his countrymen.

The Committee cherish the hope that eventually some important advantages will be obtained by their teaching such of the Lascars as desire it, the English language, and also from several of the natives learning to read their own language. By these means, a number of persons are collected, and the Scriptures may be read and explained to them.

One of the students has applied himself to the attainment of the Chinese language, under the tuition of a learned native of China; his application and success have obtained the approbation of a very competent judge.*

MALTA.

It has pleased God, in the course of the last year, to remove by death Mr. Bloomfield, our truly pious and promising missionary at Malta. He had made considerable progress in the attainment of the modern Greek language, and was earnestly desirous of proceeding to Zante, and other Greek Islands, in order to promote the knowledge of the

* *The Committee wish to engage a pious young man, or more than one, who may be willing gratuitously to employ a portion of his time for the above purposes.*

Gospel ; but a pulmonary complaint, some symptoms of which appeared before he left England, but from which it was hoped he would fully recover, gained ground upon him, and put a period to his valuable life on the 6th of July, 1813. Every kind attention was shewn to him by the Christian friends, and especially by Geo. Yeoland, Esq. an active and zealous promoter of religion there. Mr. Bloomfield had been happily preserved from the plague, which then prevailed at Valletta, and had retired to an adjacent village, where he expired, but with great tranquillity and truly Christian composure, exclaiming with his last breath, "None but Christ ! Precious Jesus !"

Mr. Bloomfield's ministry among the English who attended him was acceptable and profitable ; they are very desirous of having another minister, and the Directors also wish to gratify them, if they can find a suitable person. They wish also to send out as soon as possible another Missionary for the Greek Islands, and would be glad to hear of a pious young man of good classical attainments ready at once to undertake this work.

NORTH AMERICA.

QUEBEC.

MR. SPRATT, whose original destination was India, but whose health would not permit him to proceed thither, continues to labor at Quebec (during the absence of the minister ;) he is well attended, his auditory listen with great seriousness to the word, and he is encouraged to believe that his labors are useful. An Auxiliary Bible Society has been formed at Quebec, chiefly by his congregation ; the military hospitals and the jail are furnished with the Scriptures, both in English and in French, and the people are preparing to erect a new and larger place of worship.

ELIZABETH TOWN.

MR. SMART is diligent and useful at Elizabeth Town, and labors also at several other places from Canon-

oque to Matilda. When the people are not hindered by military duties, his audience is frequently large, attentive, and apparently impressed by the word of truth. His endeavors are in some measure limited, in consequence of the hostile state of the country ; but, to use his own words, he "anticipates a time when the mighty waters of St. Lawrence, now employed in forwarding the hostile operations of contending armies, shall be made to convey the Gospel of Christ to the far distant tribes of Indians, and the numerous settlers on its banks."

AUGUSTA.

MR. COX continues his labors at Augusta, and at other places occasionally ; but the engagements and miseries produced by the war have cramped his exertions. A few attend his ministry, but as yet he receives but little encouragement ; he is, however, willing to give a full trial to the station which he occupies.

NEWFOUNDLAND.

MR. HYDE, who was sent out under the patronage of this Society, to labor in Newfoundland, appears to have been useful at St. John's ; he has also visited some other parts of the island, and at one place established a Sunday-school. Through his instrumentality, an Auxiliary Society has been formed in aid of this Institution, and nearly 40l. the produce of a single quarter's subscriptions, have been received ;—other useful societies were also contemplated. We cannot but rejoice that in distant parts of the earth to which our missionaries are sent, the spirit of benevolence is soon rendered manifest. He speaks with great concern of the deplorable state of the island in general, and the great need of additional laborers. We earnestly hope that other faithful ministers will be sent out to this destitute and neglected part of the world.

WEST INDIES.

TOBAGO.

THE accounts from Mr. Elliot at Tobago, are by no means encoura-

ging: he appears almost to despair of success, and was therefore induced to remove, for the present, to another station, at that time destitute of a preacher. We should, however, be sorry to abandon Tobago altogether, but hope to furnish the people with another minister, should they be able and willing to defray a part of the heavy expense attending the support of this mission.

TRINIDAD.

SEVERAL letters in the course of the past year have been received from Mr. Adam, who resides at Port of Spain, where he regularly preaches in the new chapel to a considerable number of persons of various colors, to several of whom he has the satisfaction of believing that the Gospel has been made the power of God to salvation; their growth in knowledge and piety afford him much pleasure, and great encouragement in his work. He takes pains also in catechising the negroes and their children, some of whom make rapid progress.

Mr. Adam occasionally visits some estates on the coast, where he meets with great encouragement, and lately determined on spending one Sabbath in every month with them. He wishes for the assistance of another missionary. He informs the Directors that he had disposed of all the Spanish Bibles which were sent him, that many of the Spaniards received them with pleasure; one man, he particularly mentions, received so much delight in reading a portion of it at night, that he came next day to purchase one, bringing with him a dollar (which was more than the price which had been announced,) and received it in an ecstasy of joy, saying, "This is what I have long desired, but could never obtain before."

Bibles, Testaments, spelling-books, tracts, and other articles which were much wanted, have been forwarded to him, according to his earnest request.

DEMERARA AND BERBICE.

MR. WRAY, with the consent of the Directors, has removed to the

neighboring colony of Berbice, where he labors assiduously, in the same manner that he did at Le Resouvenir. Here, of course, he had every thing to begin, and various obstacles to combat; but he has the pleasure of seeing his labors progressively useful. Both adults and children learn to read, and to repeat the catechism; some of the former come for instruction at their breakfast and dinner times. He has procured from the Governor the favor of permitting government slaves to have one day in a fortnight for the purpose of cultivating their own ground, that they may not employ the Sabbath in that work, as the slaves generally do; and he anticipates the time when drivers and whips shall be unnecessary, and when the negroes will be made happy.

LE RESOUVENIR.

THE affectionate regard which the poor negroes at Le Resouvenir pay to the instructions of Mr. Wray, was evinced by the most poignant grief on the occasion of his departure; they wept aloud, and his voice was drowned by their sobs and cries. When the women took leave of Mrs. Wray, who had endeared herself to them by the assiduity of her services, they literally hung about her neck, and wept sore. And when Mr. Wray afterwards visited them, so deeply were the people affected, that he could scarcely proceed in speaking on account of his own feelings and theirs.

The Directors sent out, as soon as they were able, Mr. Kempton, another missionary from Gosport, to instruct them; it is intended that he shall supply that station for the present, and then proceed to Berbice to assist Mr. Wray. In the mean time, Mr. Elliott from Tobago, having paid a visit to Demerara, and preached to Mr. Wray's former congregation, was so deeply affected by their earnest desires for his remaining with them, that he was constrained to promise he would soon return from Tobago, and labor among them, until the mind of the Directors on the subject of his removal should be known.

GEORGE TOWN.

A VAST number of negroes repair to George Town, to hear Mr. Davies, some from the distance of many miles: the chapel is crowded, and many listen at the doors and windows—more than a thousand attend on the Sunday morning. Hundreds of them apply, Sabbath after Sabbath, to obtain catechisms; and those who have learned the catechism themselves, are diligent in teaching it to others. When they meet a person who can read, they will say, "Massa, I beg you to teach me a little." Mr. Davies says, "Not fewer than five thousand negroes learn the catechism, and attend in rotation." As a pleasing proof that these people prize the Gospel, they have established among themselves an Auxiliary Missionary Society, composed of people of color and of slaves, whose names appear in our last year's list of contributors, and whose subscriptions amounted to 189l.

THE friends of the Society have doubtless perused, with the most painful emotions, the representations which have been made in behalf of the missions of the United (or Moravian) brethren at Sarepta, Moscow, and other places, and the great arrear of debt which had accrued, in consequence of the impoverished state of Germany; and the Directors are confident that they will approve of the donation made to them of 200l. to alleviate the general distress, and to assist in the support of the missions undertaken by that Christian Society, whose pious example has contributed so much to fan the flame of missionary zeal throughout the Christian world.

SEMINARY.

THE Society will partake in the pleasure which the Directors feel in reporting the flourishing state of the missionary Seminary at Gosport.—The great cause is not likely to fail for lack of suitable instruments. The last year has produced a great number of candidates for the honor and labor of carrying the Gospel to the heathen; the public meetings held at Liverpool, Leeds, and other places, have excited this noble spir-

it in several pious young men. There are now in the Seminary fifteen students, of whom the worthy tutor, the Rev Mr. Bogue, reports very favorably. The greater part of the number have been admitted since the last anniversary, and have not yet had sufficient time to make much progress in their studies, but their application and their disposition promise very favorably.

A few of the students have nearly completed the time usually allowed: two of these are intended for those very important stations, Malacca and Surat; another is applying to the attainment of the Italian language, as there is reason to hope that an opportunity will be afforded even in Italy for the preaching of the Gospel.

FRENCH PRISONERS.

FOR nearly two years past, those of the students at Gosport who could speak French, have every Lord's day visited the prisoners from France, either in the prisons of Forton and Porchester, or in the several prison-ships (fourteen in number) in the vicinity of Portsmouth, but chiefly in the latter: among these men they have preached the Gospel faithfully and affectionately, and have distributed Bibles and Testaments kindly provided by the British and Foreign Bible Society; together with Doddridge's Rise and Progress, Mr. Bogue's Essay on the New Testament, French hymns, and tracts furnished by this Society, composed of both which little libraries have been formed, which have supplied a multitude of the prisoners both with entertainment and instruction. In one of the ships particularly, which contains about seven hundred men, a peculiar degree of serious attention was paid, several of whom requested that the Lord's Supper might be administered to them; to some of these, after a strict examination, the ordinance was administered by Mr. Perrot, of Jersey, accompanied by Mr. Bogue, and the French students.—Several English ladies and officers of the ship, with many of the well-disposed prisoners, were spectators. The scriptural simplicity with which

the service was conducted presented to their minds a striking contrast to the artificial pomp of the Roman Catholic ceremonies; and the consideration that citizens of two nations then at war with each other, were sitting together as brothers at the table of the Prince of Peace, kindled in every breast a flame of holy joy. At Porchester, a building occupied by the prisoners as a theatre, which will hold about five hundred persons, has served the purpose of a chapel; and here the word of God has been preached to a multitude of very attentive hearers.—There is great reason to believe that many of the prisoners have been, in the Gospel sense of the phrase, made free, and have experienced a divine change by the power of the Holy Spirit accompanying the word of truth. Two or three have expressed a desire to become missionaries; their applications are under careful consideration.

Two of our brethren, Mr. Cope of Launceston, and Mr. Cobbin of Crediton, have paid repeated visits to the prison at Dartmoor, and have preached in French to a great number of the French prisoners, and in English to the American prisoners; many, especially of the latter, attended to the word with great seriousness and affection, and there is good reason to believe that the seed of the Gospel, sown among both, will be productive of happy fruits.

Among these and other prisoners, measures have been taken to furnish them with Bibles and Testaments by the liberality of the Bible Society, and with useful books and tracts from this Society; for the latter purpose (the purchase of tracts in French and other languages) 50*l.* in addition to what had been previously given, was voted on Monday last; which they may take home with them to France and other countries and so disseminate, to a wide extent, the blessed word of God which we are confident will not return unto him void, but accomplish that unto which he has appointed it.

Before we conclude this Report, we are constrained to acknowledge, with heartfelt gratitude, the increa-

sing liberality of our Christian friends. The Directors have frequently expressed in former years, their firm persuasion, that whatever might be the exigences of the institution, the generosity of the public would readily meet them: and their expectations have not been disappointed. When the expenditure of the Society had exceeded its annual income, our friends stepped forward immediately to supply the deficiency; and when the Directors intimated their intention to extend their efforts, the brethren hastened to convince them that their most strenuous exertions should be supported. Thus encouraged, the Directors have lately commenced new missions to Java and the Isle of France, and have several more in contemplation to Surat, Malacca, and other parts of the east, besides making a large addition to the number of missionaries in South Africa, for the stations recommended by Mr. Campbell. They have also admitted into the Seminary a greater number of students than at any former period, and are ready to receive still more, assured that the providence of God will yet present to their view many more suitable places in which the Gospel of his Son may be promulgated.

Among the generous donations lately made to this Society, the gift of 50*l.* by a lady who modestly withholds her name, deserves the most honorable mention. The receipt also of 30*l.* from a few Christian friends in Bermuda, demands a grateful acknowledgment. We have also to acknowledge the receipt of books for the use of the different missionary stations, and take this opportunity of inviting further donations of the same kind, as it appears from the letters of our missionaries that there is an ardent desire at their several stations to peruse valuable books of divinity.

To the Auxiliary Societies, both in town and country, the thanks of this meeting are especially due.—The addition made to their number and to their efficiency during the past year, has been very great; we cannot specify them, but those of

Bristol and the West Riding of Yorkshire have been eminently productive; nor have those of several smaller districts, towns, and particular congregations been less meritorious. It is impossible to express the delight with which those of the Directors who visited Bristol, Liverpool, Leeds, Newcastle, and Hull, witnessed the Christian affection and zeal manifested by the friends and supporters of the Society in those places, and to whom the most grateful tribute of thanks is cheerfully paid. The female friends in the metropolis, at Tottenham Court Chapel, at the Tabernacle, at Hoxton, at Surry Chapel, and at other places, (equal in zeal though not in numbers,) have done worthily, and have shewn the world what great and good effects may be expected from the exertions and influence of pious females.

In the autumn of the last year the Rev. Dr Jack of Manchester, and the Rev. Mr. Tracy, paid a visit to Ireland, where the cordiality with which they were received by ministers of every church, Episcopalian, Presbyterian, and Independent was highly gratifying. The auxiliaries which have been formed in the four northern counties, and in Cork in the south, which have already contributed to the funds of this Society, are proofs of the lively interest which the Christians in that province of the United Empire feel in the great cause of missions to the heathen, and pledges of what may be further expected from our fellow Christians in Ireland.

Nor can the Directors pass over in silence the praise-worthy efforts of their youthful friends in Bristol and Hull, as well as in London and other places; with joy they receive these tokens of their love to Jesus and to their fellow creatures. Their sacrifices of juvenile gratifications, made for this purpose, will, we doubt not, be acceptable to Him, who, when on earth, treated with so much kindness the rising generation. Who does not hail, in these pleasing buds of Christian philanthropy, the future and precious fruits of that beneficence which shall

hereafter contribute largely to the happiness of the whole world.

We congratulate our Christian brethren on those most wonderful and merciful events which have recently taken place on the Continent. In the termination of those calamitous hostilities which have desolated a great part of Europe, and in the prospect of general peace, we rejoice with all the friends of humanity; and as Christians, associated for the purpose of publishing to all nations the Gospel of peace, we feel peculiar cause of exultation; for we trust that many impediments to the free course of the Gospel will be now removed, and that to whatever port the mercantile vessels may sail, the glorious Gospel of the blessed God will also be transmitted. The effects of this Society on the Continent, which have been for many years unavoidably suspended, will, we hope, be soon renewed, and on a far more extensive scale. Already have the Directors resumed their intercourse with their worthy coadjutors in Holland, who ardently desire to promote the missions in Africa and Batavia. From our old friends also at Basle, in Switzerland, we have lately received pecuniary aid. Our German and other brethren, will, we are persuaded, soon manifest their zeal to support and extend the efforts of Christian missionaries.

We conclude with entreating the fervent prayers of all our numerous friends throughout the British empire, for the blessing of God upon our Society, and upon all similar institutions. The increase of a spirit of prayer among us will be (of all others) the most encouraging token for good. The number of monthly prayer-meetings in the metropolis for the spread of the Gospel is already increased at the instance of our friends; and we trust that the same spirit is manifested throughout Britain. He who has himself directed us to "give him no rest day nor night, till he make Jerusalem a praise in all the earth," will assuredly hear the voice of our supplications; then shall the earth yield her increase; and God, even our

own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

POSTSCRIPT.

SINCE the preceding report was read, letters have been received from India, from which the following brief accounts are extracted.

GANJAM.

MR. LEE, in a letter dated at Ganjam, Aug. 2, 1813, says, that his regular English congregation is from one hundred and ten to one hundred and twenty, and that they hear the word with remarkable attention.—Immediately after the service of the Lord's day evenings, he reads a portion of the Scriptures to the natives, who are present, and explains it to them in the Gentoo language. He was then erecting a place of worship, fifty feet by thirty-eight, in doing which he is assisted by the government. His monthly missionary prayer-meetings are attended by forty or fifty persons. He has translated Dr. Watt's first Catechism, and other useful books for children. He is also proceeding in his translation of the book of Genesis into the Telinga.

Ganjam is described as very populous; both the Telinga and Odea languages are spoken; and as the situation affords great facilities for the wide diffusion of Gospel light, he earnestly wishes for the assistance of another missionary.

BELHARY.

MR. HANDS, in a letter dated October 29, 1813, informs the Directors that he continues in a weak and languid state of body, in consequence of a very severe attack of the liver complaint, so that he has not been able to proceed so rapidly as he wished in the translation of the Scriptures; but as he was gradually gaining strength, he hoped to be soon enabled to go on with more vigor.

His schools, in which he is much assisted by Mr. Taylor, continue to flourish. Mr. Taylor is also studying theology and the Canara language. Some copies of the New Testament in the Telinga tongue, which Mr. Hands brought with

him from Vizagapatam, have been distributed among the Gentoos at Belhary, and several have been sent into the surrounding districts by strangers who have called to visit him. He has also a class in the native school, who read the Telinga Gospels.

The zeal of the country-born people who attend upon his ministry has afforded him much pleasure; they have raised upwards of five hundred rupees in aid of the Auxiliary Bible Society at Calcutta. He had the pleasure also of sending to the same Society one hundred and thirty-three rupees, received for Bibles sold to the soldiers and others. He speaks with great delight of the piety of some of the military. There has been a great mortality among the 56th regiment, who were in camp; many are also sick at Belhary, for whose instruction and consolation Mr. Hands and Mr. Taylor labor assiduously. He mentions the death of one man, whose end was remarkably triumphant, and excited much attention among both the officers and privates of the regiment—all said, that he was a true Christian, and one expressed an earnest desire that his latter end might be like his.

A large parcel of excellent books, which were sent out for Mr. Hands and others who wished to possess them, together with apparel for Mr. H. have unhappily been lost in a vessel which was taking them from Calcutta to Madras. The disappointment is severely felt. The country had suffered severely by drought; but Mr. Hands and his family were greatly assisted by the kindness of ladies and gentlemen in the neighborhood, without whose friendly aid they could scarcely have obtained the necessaries of life. He expresses also much thankfulness, that the government has favored him with a grant of the ground occupied by the Mission Garden, which contains about eight acres, and is to be held free from rent, as long as it is appropriated to the use of the Charity School.

CHINSURAH.

MR. MAY, in a letter to the Directors, dated November 26, 1813,

mentions the death of Mrs. May on the 17th of September. Her last moments were peaceful and happy. On the following Sabbath the solemn event was improved by two funeral discourses; one in the morning by Mr. Forsyth, and another in the evening by Mr. Lawson, one of the Baptist missionaries, who kindly came to visit him on the mournful occasion.

Mr. May superintends the Free School at Chinsurah, in which he has introduced some beneficial improvements; he intended to commence a native school in the month of January, on the British plan. Speaking of schools, he says, "It is among the rising generation chiefly, that I look for success. By teaching them to read the Scriptures, and laying before them the grand principles of our holy religion, we may remove their prejudices without shocking them." He is looking out for native teachers, as recommended by the late Dr. John, and wishes to pursue the plan of a good lady up the country, who employs two or three native teachers, giving each of them four rupees a month, and two annas for every regular scholar; this renders them diligent in procuring and retaining the children.

Mr. May has received some encouragement from the children under his care, several of whom not only attend his ministry, but are much impressed by the word, repeat the catechism, prayers, and hymns, and receive a short lecture weekly on sacred history. He much wishes for more assistance, and particularly desires that any who may come out may be well acquainted with the improved method of teaching. He regrets that he had not made himself master of it before he left England.

He had heard from Vizagapatam, about a fortnight before he wrote, that Mr. Gordon was then recovering from a severe attack of the liver disorder, which had confined him to his room for three weeks. The number of children then in the school was about seventy.

MADRAS.

A VERY pleasing letter from Mr. Loveless, dated August 23, 1813, has just been received, containing many pious reflections on the instances of mortality among the missionaries; expressing also his earnest hope that the Legislature of this country would afford that liberty for sending missionaries, which we now rejoice has been granted. He mentions that the American brethren Hall and Nott were at Bombay where they were permitted to remain, and it was expected they would proceed to Surat. He recommends strengthening the mission at Belhary especially, on account of the state of Mr. Hands's health.

Mr. Loveless was attended at the chapel as usual, and was greatly encouraged by the generous exertions made by the friends of religion at Madras to liquidate the debt of his chapel. One liberal gentleman who would not suffer his name to appear, has contributed seven hundred pagodas for that purpose. He longs for additional help in that great and populous city.

From an English Publication.

SIR, I transmit you the copy of a letter addressed by Sir Gore Ouseley, the British ambassador to the court of Persia, to Lord Teignmouth, the President of the British and Foreign Bible Society; and also a copy of the translation made by Sir Gore Ouseley himself, of the original letter which was written to him by the Persian monarch.

I apprehend that the singular circumstance of the Holy Scriptures, in the vernacular language of his country, being thus placed in the hands of an Eastern monarch, having (according to Pinkerton) a population of ten millions of subjects, professing the Mahometan superstition, together with the candor with which that monarch has received this present and undertaken to make himself acquainted with its contents, cannot fail to make an impression

on your readers and on the public at large.

I am, sir, your's, &c.
CHRISTIANUS.

Communication from the King of Persia to the British and Foreign Bible Society, relative to the late Rev. H. Martyn's translation of the New Testament into Persian

From his excellency Sir Gore Ouseley, Bart. Ambassador Extraordinary from his Britannic majesty to the court of Persia, addressed to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society.

ST. PETERSBURGH, Sept. 20. 1814

My dear Lord—Finding that I am likely to be detained here some six or seven weeks, and apprehensive that my letters from Persia may not have reached your Lordship, I conceive it my duty to acquaint you, for the information of the Society of Christians formed for the purpose propagating the Sacred Writings, that agreeably to the wishes of our poor friend, the late Rev Henry Martyn, I presented, in the name of the Society (as he particularly desired) a copy of his translation of the New Testament into the Persian language, to his Persian Majesty, Fatah Ali Shah Kajar, having first made conditions that his majesty was to peruse the whole, and favor me with his opinion of the style, &c.

Previous to delivering the book to the Shah, I employed transcribers to make some copies of it, which I distributed to Hajee Mahomed Hussein Khan, Prince of Maro Mirza Abdulwahab, and other men of learning and rank immediately about the person of the King, who, being chiefly converts to the Scofi philosophy, would, I felt certain, give it a fair judgment, and if called upon by the Shah for their opinion, report of it according to its intrinsic merits.

The enclosed translation of a letter from his Persian majesty, to me, will show your lordship that he thinks the complete work a great acquisition, and that he approves of the simple style, adopted by my la-

mented friend, Martyn, and his able coadjutor, Mirza Seyed Ali, so appropriate to the just and ready conception of the sublime morality of the Sacred Writings. Should the society express a wish to possess the original letter from the Shah, or a copy of it in Persian, I shall be most happy to present either through your lordship.

I beg leave to add, that if a correct copy of Mr. Martyn's translation has not yet been presented to the society, I shall have great pleasure in offering one that has been copied from, and collated with the original left with me by Mr. Martyn, on which he had bestowed the greatest pains to render it perfect.

I also promise to devote my leisure to the correction of the press, in the event of your thinking proper to have it printed in England, should my sovereign not have immediate occasion for my services out of England. I beg you to believe me, my dear lord,

Your lordship's most sincere,
And faithful humble servant.
GORE OUSELEY.

Translation of his Persian Majesty's letter, referred to in the preceding.

"In the name of the Almighty God whose glory is most excellent,

"It is our august command, that, the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ouseley, Bart. his Britannic Majesty's Ambassador Extraordinary (after being honored and exalted with the expressions of our highest regard and consideration) should know, that the copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.

"In truth, through the learned and unremitted exertions of the Rev. Henry Martyn, it has been translated in a style most benefitting Sacred Books, that is, in an easy and simple diction. Formerly the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner; and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We therefore, have been particularly delighted with this copious and complete translation. Please the most merciful God, we shall command the select servants, who are admitted to our presence, to read* to us the above mentioned book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

"Your excellency will be pleased to rejoice the hearts of the above mentioned, dignified, learned, and enlightened society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the Holy Gospel, and other points in sacred books, that they are deservedly honored with our royal favor.—Your excellency must consider yourself as bound to fulfil this royal request.

Given in Rebialavii, 1229.

(Sealed)

PATEH ALI SHAH KAJAR."

* *I beg leave to remark, that the word "Tilawat," which the translator has rendered "read," is an honorable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shews the degree of respect and estimation in which the Shah holds the New Testament.*

Note by Sir Gore Ouseley.

Extract from the Address of CHARLES GRANT, Jun. Member of Parliament, to an auxiliary Bible Society in London.

IF it were proposed to discover some end towards which the greatest possible mass of genius and talent and virtue might be made to move; some object so elevated as to outstrip the flight of vulgar passion, and yet so level to our capacities as to invite the play and exercise of finer affections, where should we look for that object? Where is the bright spot which attracts the noble powers, but forbids access to any unhallowed agents? What feature is there in the human existence which fulfils these conditions? Sir, there is one condition which completely answers them; and that feature is its *immortality*. This is the feature in regard to which we are all equally great or equally little. This is the idea which unites in itself the extremes of awe and tenderness, on the one hand, so infinitely tremendous as to vanquish and break down the fierce and rebellious passions—on the other, so infinitely affecting as to wake to the keenest excess, the most holy sympathies, the dearest sensibilities of our common nature.

This is the object round which the best affections may gather themselves and lavish all their energies, while at its base the malignant propensities beat and dash themselves in vain.

And here the Bible Society has taken her stand. On this hallowed ground, she has reared her magnificent temple—a temple as I trust, exempt from decay and dissolution. For those fabrics which we construct of the vulgar materials of common life, the winds scatter them, the floods sweep them away, they sink by their own weight; but this edifice is imperishable as the materials of which it is composed, and eternal, (I speak it with reverence) as that terrible name with which it is inscribed. It is here beyond the confines of the grave that the standard has been erected, which shall gather all na-

tions under its shade. Its feet are planted on the precincts of the tomb, but its head ascends to that heaven, to which it conducts our steps.—Below indeed it is surrounded with clouds, enveloped in the prophetic dreams of that hope which shall never make ashamed, and the awful obscurities of that faith that dwells within the veil but its summit is lost in those regions where hope vanishes in rapture, faith in visions, and where charity is all in all.

Truly then did I say, that this institution was required to accomplish the noble system of our national charities—for now we may trace within the limits of our own country, the human existence in every stage of its progress. We may trace its pains and sorrows, its disappointments, its decay and dissolution. We may trace them, not by fixing our eyes on those calamities themselves, but by regarding those means which a sleepless and provident benevolence has provided to oppose those calamities, to avert what may be contingent, to mitigate what may be inevitable. We may trace them as we trace the windings of some mighty river, by the lofty embankments which are thrown up to check its fury and repress its ravages. Thus we trace misery by the exertions of benevolence; pain and disappointment by the overflowings of sympathy; sickness, desertion and despair by the remedies that are supplied, the refuge that is opened, the cheering prospects that are unfolded. We trace decay by the props that are given to the waning strength, and the promises whispered to the fainting heart.

We trace death itself, not by its horrors, but by the consolations that are scattered over the tomb, by the hopes that are breathed round that slumber of nature, by the gleams of glory that descend to brighten the dark and narrow house. Thus, in whatever view we regard man, whether as the child of hope or of sorrow; whether as a pilgrim of this world or a denizen of the next, we are prepared to meet him in every exigency of his condition.

As men we provide for the wants of our fellow men: as rational creatures we provide for the progress and culture of reason; as beings, whose rallying word is immortality, we provide for an immortal existence.

I beg pardon for intruding at such length on the patience of this assembly—but if it were allowed for me, after having taken this general view of the subject to descend into more minute particulars I think a scene might be unfolded which would task the proudest imagination of tragic poetry to rival or pourtray. Such a description it is beyond my power to attempt; I am sure I shall not be able to do it justice. Permit me, however, to remark, that amidst the various sorrows that press upon our feelings, there is none more distressing than the sight of calamity without the power of relieving it.—There are many afflictions which admit of relief, which can be removed by the exertions of wealth, or soothed by friendship—but there are others which are folded up in the recesses of a broken heart which no sympathy can reach, no human efforts assuage, and which can be healed only by the hand that gave the wound.

These are the sorrows for which the Bible Society provides. If I were able to trace, and could persuade you to follow me in tracing the progress of one of these holy volumes which we are met to distribute—If, for example, we could stand by the couch of intense pain; of pain which even the voice of friendship is unable to soothe, which seems to shiver the very existence, and looks for relief only in the sad refuge of the grave; if we could here present the sacred volume and develope its principles, its motives, its consolations; if we could revive, in the agonized heart, the remembrance of HIM who from the manger to the cross was acquainted with grief and familiar only with privation and suffering; if we could awake the recollection of that spotless innocence so reviled; that ineffable meekness so trampled upon: that unutterable charity so

insulted by those whom it came to save—Above all, if we could awake the memory of those sorrows that saddened the shades of Gethsemane and have made the mournful summit of Calvary so sacred and precious in the eyes of gratitude and devotion ; or if we could visit another scene and observe human nature in its lowest stage of degradation ; if we could penetrate the cell of the convicted murderer, on whom the law has affixed its brand ; if we could mark those feelings, frozen into apathy, that haggard countenance, over which the passions have ceased to rave, but on which they have left deep the scars of their devastation ; the traces of those tears which were wrung by remorse, and have been dried by despair ; those convulsive throbs of heart which shake the whole frame and give sad omen of approaching fate : if at such a moment we could at once unfold the volume of life, and with an angel voice proclaim, that even for *him* there is a hope beyond that dark scene of ignorance—that even for *him* there is forgiveness before the eternal throne—why sir, would it not be opening Heaven to his view ? would not a sudden warmth thrill his bosom ! would not that hardness be dissolved and those fixed eyes melt down with tears of penitence and prayer ?

Or if, passing from this scene, we should approach the house of mourning and observe the widowed mother, now bereaved of her last hope, refusing to be comforted ; abandoned like a wreck upon the waters to the sport of every grief, and forgetting, in the excess of anguish every source of consolation ; if we could lead the mourner to the feet of HIM who had compassion on the widowed parent, checked the bier of death and rescued the victim from his grasp ; if we could then

open a glimpse of the future and realize that moment of re-union which shall abundantly overpay years of separation and anguish ; if in these and many other instances, which will suggest themselves, I will not say to the imagination, but to the feelings of every man, we could watch the influence of those sacred writings, which may this day be the instruments of circulating more widely : if we could mark their effects in individual cases, in weaning from discontent and pain, in calming the troubled spirit and exalting the depressed, and grovelling thought, then indeed should we find the amplest motives and rewards for the utmost exertions in this cause.

We are about to return to our ordinary pursuits and pleasures, but in the midst of that career, let us sometimes pause and recollect that while we are immersed in business or amusement, these sacred volumes, like the eternal laws of nature, are silently performing their destined functions : are still continuing their progress, visiting the abodes of vice and contagion—descending into the haunts of poverty and sorrow, cheering the cottage, making glad the solitary place and brightening the desert with new verdure. We cannot indeed trace those effects, we cannot perceive the hopes which are awakened, the griefs that are assuaged, the hearts that are bound up, the consolations which are administered—But there is an eye that traces them, and one day perhaps the page on which these hopes and griefs and consolations are recorded and treasured up, may be unfolded. On that day we shall not repent that we have contributed in our humble measure, to supply to millions of our fellow creatures, the means of consolation in this life, and of happiness in a future state of existence.

Donations to the Missionary Society of Connecticut.

1815.

Feb. 11.	From Mr. Moses Elliott, collected in new settlements,	-	-	-	\$ 8 72
22.	From the Estate of George Olcott, deceased, by John Williams, Esq. Executor,	-	-	-	100 00
23.	From Rev. Marshfield Steele, contributed in new settlements,	-	-	-	5 55
24.	From Abner Benedict, Jr.	do.	do.	-	20 00
March 4.	From Asahel Gaylord,	do.	do.	-	31 41
15.	From Rev. Abraham Scott,	do.	do.	-	12 50
	From Rev. James Parker,	do.	do.	-	34 86
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					\$ 213 04


Received by P. W. Gallaudet for Foreign Missions.

1814.

Nov. 16.	From Rev. Dr. Strong, received from a young man in Sharon,	-	-	-	\$ 1 00
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1815.

Jan. 2.	From P. B. Gleason & Co. from a female friend to Foreign Missions,	-	-	-	1 00
Feb. 8.	From a female friend to Missions,	-	-	-	5 00
					<hr/>
					\$ 7 00

 THE EDITORS have received a valuable Communication, stating, in all its bearings, the interesting enquiry, "In what manner shall I know that I am a subject of gracious adoption by God?" The enquiry is important, and the Editors hope that some of their Correspondents may favor them with a satisfactory answer. But previous to the insertion of the enquiry, the Editors wish for an interview with the writer.